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The FIRST ANNUAL REPORT of the BOARD OF MANAGERS of the AMERICAN BIBLE SOCIETY, presented May 8th, 1817.

THE Managers of the AMERICAN BIBLE SOCIETY desire with thankfulness to recognize the hand of their God, which has been good upon the Institution throughout the first year of its existence. The harmony, cordiality, and forbearance, displayed in the proceedings of the Convention who formed it, afforded satisfactory evidence of the Divine approbation, and a sure pledge of the Divine blessing upon its future fate. Many who had doubted of the practicability of the plan, yielded to the pleasing conviction that they were mistaken, and joined with those who had never doubted on the subject, in cherishing the hope, that the National Institution would realize the most sanguine expectations of its ultimate prosperity. Its formation was hailed as a great and glorious era in the history of our country, and its means of accomplishing the all-important end of its formation have been increased with more than ordinary rapidity.

The Managers feel it their duty to state, that the plan of such an institution was first suggested by the British and Foreign Bible Society, to the Philadelphia Bible Society. No measures, however, were adopted to attempt its execution, until the New-Jersey Bible Society undertook the experiment. Although baffled in their first effort, their worthy President, acting in conformity to their wishes, persevered in the good work, and finally succeeded. Called by the unanimous voice of the Managers to the Presidency of the National Institution, he is, in the decline of life, enjoying that pleasure which springs from his work of faith and labour of love, thus far owned of God, and promising the highest and most lasting blessings to this Western Continent.

The Managers, in entering on the duties of their responsible office, felt that their first exertions ought to be directed towards the procurement of well executed stereotype plates, for the accommodation of large districts of the American Continent. They, accordingly, at an early period, contracted for three sets of stereotype plates in octavo, and three in duodecimo. The octavo sets have all been delivered at the Depository; and measures have been adopted to make them as correct as possible before they are used. The duodecimos will be finished in the month of June ensuing: one of which they have resolved to locate in Lexington, (Kentucky,) under the direction of the Kentucky Bible Society.

As they were not in a capacity to print Bibles, having no plates of their own, they declined answering the various applications for Bibles which they received from Auxiliary Societies. They thought that it would be inexpedient to become the purchasers of

Bibles for these Auxiliaries ; and, therefore, in those cases where monies were sent with the express stipulation that Bibles to the amount should be returned, they resolved, if required, to pay over the same to the Societies which sent them ; or to pay over the whole, or any part of them, to the New-York Bible Society, who would furnish the Auxiliaries with the required number of Bibles.

They were, however, soon enabled, by the munificent liberality of the New-York, and the New-York Auxiliary, Bible Societies, to supply their Auxiliaries. Those Societies presented them with a set of stereotype plates of the duodecimo size, and brevier type ; in consequence of which donation, 10,000 copies, according to their direction, have been printed ; of which about 6000 have been sold and distributed. They have lately ordered 2,500 copies to be printed from the octavo plates, and 7,500 from the duodecimo plates.

In establishing the prices at which Bibles were to be sold, the Board of Managers considered it a duty to make a difference between such Societies and individuals as are Auxiliary to, and Members of, the National Institution, and such as are not ; and therefore adopted the following Rule :

“ That to the cost of the paper, press-work, and binding of the Bibles printed for the Society from the stereotype plates, five per cent. be added for interest, insurance, and wear of said plates ; which aggregate amount shall be considered the cost of the Bibles ; and that these Bibles shall be sold at said cost price to all Bible Societies who do not contribute to the funds of this Institution ; and that the said amount of five per cent. shall be deducted from said cost price, on all Bibles sold to Auxiliaries, and such other Societies as contribute to the funds of this Institution.”

Applications having been made at an early period, from different parts of the United States, for New Testaments, the Managers took the subject of printing and circulating the New, apart from the Old, Testament, into their consideration. After mature deliberation, they resolved, that for the present it was inexpedient for them to do this in the English language.

As the necessary expenses of carrying into effect the vast design of the National Institution were great, the Managers felt it their duty to adopt such measures as promised a supply of their wants. They appointed a Committee in each ward of the city of New-York, to collect subscriptions ; and directed a Circular Letter to be sent to every Minister of the various denominations of Christians in the United States, requesting a congregational collection in their aid—as also a Circular to the different Bible Societies who had not united with the National Institution, soliciting aid ; and one to influential men in different parts of the United States, calling upon them to come forward in the good work, and enclosing a plan for an Auxiliary Society, and Branch Associations. They cannot, at present, state the degree of success which has attended their applications. There is no doubt but many Ministers have been omitted, not intentionally, but from want of information. So soon as they are known, application will be made to them.

The Managers are happy to state, that the following Societies, in existence previous to the formation of the American Bible Society, have become Auxiliary, viz.

The New-York Bible Society, May 15; Newark do. May 21; New-York Auxiliary, do. May 24; West Chester County, do. May 27; Albany do. May 27; Rensselaer County do. (N. Y.) May 29; Orange County, do. (N. Y.) June 11; Otsego County, do. (N. Y.) June 13; Female, do. of Carlisle, (Penn.) June —; Norfolk, do. (Vir.) June 13; Delaware County, do. (New-York,) July 10; Saratoga County, do. (New-York,) July 10; Bible Society of Delaware, (State of Delaware,) July 25; Union College Bible Society, (N. Y.) July 29; Georgia, do. August 3; Virginia, do. August 6; Petersburg, do. (Vir.) August 16; Burlington Female, do. (New-Jersey,) August 19; Beaufort, do. (South Carolina,) August 21; Female do. of Mill Creek, (Ohio,) August 25; New-Jersey, do. August 23; Hampden, do. (Massachusetts,) August 29; Bible Society of Greene County, (New-York,) September 10; Fairfield County Bible Society, (Connecticut,) September 17; Cincinnati Miami do. (Ohio,) — — —; New-Hampshire, do. September 18; Bible Society of Massachusetts, September 26; Bible Society of Nassau Hall, (N. J.) September —; Scioto Bible Society, (Ohio,) October 17; Female do. of Poughkeepsie, (New-York,) October 21; Female do. of Boston and its vicinity, October 24; Bible Society of Salem and vicinity, (Mass.) November 6; Female do. of Newark, (New-Jersey,) November 7; Bible Society of Maine, November 24; do. of District of Columbia, November 25; Oneida Bible Society, (New-York,) January 15; Essex, do. do. — — —; Merrimack, do. (Massachusetts,) — — —; Bible Society of Frederick, (Virginia,) February —; Washington Bible Society, (New-York,) February —; Fauquier do. (Virginia,) February —; Pittsburgh do. (Pennsylvania,) — — —; Bible Society of Lynchburg, (Virginia,) March 23.

The following Societies have been formed as Auxiliaries to the National Institution. viz :

New-York Female Auxiliary Bible Society, May 11; Albany do. June 3; Rockland Auxiliary do. (New-York,) June 4; American Bible Society of Young Men, New-Brunswick, (New-Jersey,) June 4; Juvenile Female Bible Society of Elizabeth-Town, (New-Jersey,) June 6; Female Auxiliary do. of Elizabeth-Town, (New-Jersey,) June 8; Elizabeth-Town Auxiliary do. (New-Jersey,) June 8; Hampshire Bible Society, (Massachusetts,) June 10; Gloucester do. (New-Jersey,) June —; Fayetteville do. (North Carolina,) August 9; Female Auxiliary do. of Courtland County, (New-York,) August 13; Bible Society of Westfield, (New-Jersey,) August 22; Cortland Auxiliary do. (New-York,) August 27; Amity Female do. (Orange County, New-York,) September 2; Bardstown Bible Society, (Kentucky,) September 20; Kentucky do. September 27; Albemarle and Orange do. (Virginia,) October 2; Auxiliary Bible Society of Red-Hook and Rhinebeck, (New-York,) October 21; Fishkill Auxiliary do. (New-York,) October 23; Green's Farms Auxiliary Female do. (Connecticut,) October 30; Female Bible Society of Cincinnati, (Ohio,) October 31; Female do. of Kingston, (New-York,) — — —; Delaware County do. (Pennsylvania,) October 24; Benson Young Ladies' Bible Society, November 15; Ulster County Bible Society, (New-York,) November 30; Seneca do. (New-York,) November —; Female do. of New-Haven, (Connecticut,) — — —; Bible Society of the Town of Bergen, (New-Jersey,) — — —; Detroit do. (Michigan Ter.) November 26; Rahway Female do. (New-Jersey,) — — —; Lexington do. (Virginia,) — — —; Madison County do. (New-York,) November —; Auxiliary do. of Montgomery County, (New-York,) November 31; Bloomfield do. (New-Jersey) January 1, 1817;

Broome County do. (New-York,) January —; Steuben County do. (New-York,) January —; Roxborough do. (Pennsylvania,) February —; Branch Society of the Town of New-Bedford, (Mass.) February —; Ontario County do. (New-York,) — — —; Marine do. of New-York, — — —; Cumberland County do. (Pennsylvania,) April 2.

There is reason to believe that there are more societies Auxiliary to the National Institution; but the Managers have received no official account of them. They requested, in the statement published December 17, 1816, every Society becoming Auxiliary, "so soon as convenient, to give official information of the same to one of the officers of the Board, particularly noting the time when the connexion was formed." They now repeat the request, with the distinct information, that the organ of communication in this matter, is the Secretary for Domestic Correspondence.

The Long-Island Bible and Common Prayer-Book Society has so altered its Constitution, as to aid the Managers in translating and publishing the Scriptures, without note or comment, in foreign languages.

The following Societies, without becoming Auxiliary to the National Institution, have expressed their approbation of the same by the following donations, viz.

Philadelphia Female Bible Society, 500 dollars; Long Island do. 200 dolls.; Stanton do. (Virginia) 200 dolls.; Middlebury Female do. 90 dolls. Charleston, (S. C.) do. 500 dolls.; Cumberland County do. (New Jersey,) 50 dolls.

Other Societies, not Bible Societies, have made donations, of which an account will be found in the Report of the Treasurer.

From this account of the Societies, who either have become Auxiliaries, or cordially approve of the National Institution, it appears evident, that a very large proportion of the talent, respectability of character, and influence in political society, is engaged in befriending its design, and securing its permanency. From letters received by the Board, there is no doubt other Societies already in existence will accede, and new ones be formed: and the time cannot be far distant, when in every part of these United States, the American Bible Society will have Auxiliaries. This event is most devoutly desired, to secure the circulation of the Scriptures throughout our country, with the best prospect of success.

The Managers feel it not merely a duty, but a gratification, to state, that the following congregations, or individuals of congregations, have made their Pastors *Members for life* of the "AMERICAN BIBLE SOCIETY."

The Presbyterian Congregation in Princeton, New-Jersey, for the Rev. W. Schenck.

Several members of the Rev. Edward Payson's Society, Portland, Maine.

Several young persons of the Rev. Isaac Knapp's Parish, Westfield, Massachusetts.

Female Bible Society of Colchester, Connecticut, for their Pastor, the Rev. S. Cone.

Mrs. Sally Daggett, for the Rev. William Bonney, New Canaan, Connecticut.

Several ladies of Middletown, Connecticut, for the Rev. Chauncey A. Goodrich.

Presbyterian Congregation of Bethlehem, County of Orange, for the Rev. Artemas Dean.

Female Bible and Tract Society, Buffalo, for the Rev. Miles P. Squier.

The Third Presbyterian Church and Society in Hartford, (Con.) for Dr. Perkins.

The Congregational Church in Hadley, (Con.) for the Rev. Mr. Woodbridge.

Female Beneficent Society, Windham, (Con.) for the Rev. Cornelius B. Everett.

Several ladies of New-London, (Con.) for the Rev. Abel M'Euen.

Several ladies of Westborough, (Mass.) for the Rev. Elisha Rockwood.

A friend (of Wethersfield, Con.) for the Rev. Caleb I. Tenney.

Ladies of the First Congregational Society, New-Haven, (Con.) for the Rev. Nathaniel W. Taylor.

Ladies of the Congregational United Society, New-Haven, (Con.) for the Rev. Samuel Mervin.

Female Charitable Society of Great Barrington, (Mass.) for the Rev. Elijah Wheeler.

A friend in Salem, (Mass.) for the Rev. Thomas Carlile.

A number of ladies of the First Congregational Society in Charlestown, (Mass.) for the Rev. Dr. Morse.

A number of his parishioners in Pelham, (New-Hampshire) for the Rev. John H. Church.

The Branch Bible Society of Milford, (Con.) for the Rev. Messrs. Beza-leel Pinneo, Pastor of the First Church, and Erastus Scranton, Pastor of the Church in North Milford.

A number of ladies belonging to the United Congregations of Zanesville and Putnam, (Ohio) for the Rev. James Culbertson.

A number of ladies of Salem, (Mass.) for the Rev. B. Emmerson.

Several gentlemen and ladies of Greenwich, (Con.) for the Rev. Dr. Isaac Lewis.

Several ladies in Stonington, (Con.) for the Rev. Ira Hart.

Several ladies of the Congregational Society of Middle Spring, of Franklin and Cumberland Counties, Penn. for the Rev. John Moody.

Several members of the Presbyterian Congregation at Catskill, for the Rev. Dr. David Porter.

A number of females of the Presbyterian Church in Cedar-Street, New-York, have made the Rev. Dr. Romeyn Director for life.

The Managers hope that the good examples which have thus been set, will be followed by all the Christian Societies in our land. They will thus add, not only to the funds of the National Institution, but to the satisfaction and respectability of their Pastors.

It would be an act of injustice to that sex who contribute so essentially to the relief of our cares, whilst they heighten our purest pleasures, not to notice, in a prominent manner, their active benevolence in aid of the Society; not only in forming Auxiliaries, but also in constituting, in so many places, their Pastors Members for life. They thus manifest the sense which they cherish of their obligations to that holy volume, whose truths have elevated them in Christian lands to their just and all-important station in society, and qualified them to perform the duties of that station with honour and success.

The Managers have directed their attention, also, to the translation of the Scriptures into the Indian languages of our country,

and the publication of the Spanish New Testament, and of the Scriptures, in the French.

The first was brought before them by the donation of certain documents on this subject from the New York Missionary Society, which they had collected with a view ultimately to undertake the work. These documents are put into the hands of a Committee, to examine and report thereon.

As to the publication of the Spanish New Testament, it was deemed inexpedient, for the present, to attempt it. The Managers, however, cherish the pleasing expectation, that in due time they will be able to accomplish the publication of the entire Scriptures in the Spanish and Portuguese Languages, for the use of the inhabitants of South America.

With respect to the French Bible, the Managers have had their duty plainly marked out to them by the finger of Divine Providence. They have accepted of the offer of the British and Foreign Bible Society, to receive, as part of their donation, in lieu of money, a set of stereotype plates, duodecimo, of the French Bible, which, when received, will enable them to furnish the public with a supply of French Bibles.

They have, moreover, received from the New-York Bible Society, who are not weary in their acts of liberality to the National Institution, all the copies in sheets of the French Bible in their possession, amounting to about 1000.

The Managers have ordered 200 Gaëlic, and 200 German Bibles, to be transmitted to them from England. Whenever they find that a greater number is wanted, they will not fail to procure the necessary supply.

The Managers consider it a duty to express their gratitude to the Governors of the New-York Hospital, and also to the Mayor of the city of New-York, for their kindness, promptly tendered, in granting them the use of the rooms in which for some time they transacted business. They are at present accommodated in the New-York Institution by the Historical Society : and they cannot deny themselves the pleasure of stating, that several Printers have volunteered to publish, gratuitously, any Communications which the Board may deem necessary to make to the public.

As inquiries from different parts of the country were made on some points of importance, the Managers thought it proper, to remove the difficulties which existed in the minds of many persons against a union with the American Bible Society, to publish, towards the close of the last year, the following information on those points, viz :

1. That every Auxiliary Society must determine for itself, what is their surplus revenue after supplying their own wants ; but that funds, when given, are at the sole disposal of the Managers. They will, however, thankfully receive recommendations as to the best way of disposing of the surplus revenue of any Auxiliary, reserving to themselves the right of adopting or rejecting the recommendation.
2. As to the interpretation which each Auxiliary Society has a

right of giving as to the extent of their wants, the Managers respectfully suggest the propriety of each Auxiliary confining itself to its natural bounds. Unless this be done, one Auxiliary may interfere with another, and thus, while one district is doubly supplied, another may be left destitute.

3. It is distinctly understood by the Board, that every society becoming Auxiliary has a right of withdrawing from the connexion when it sees fit so to do.

4. In conducting the business of the Board, the most scrupulous attention is paid to the diversity of denomination which exists among Christians. The meetings are opened with reading a chapter of the Bible selected by the presiding officer, and no other religious exercises are performed. The Managers are deeply sensible that they superintend the concerns, not of a party, but of the whole body of Christians, who are united in the National Institution for the sole purpose of distributing the Bible without note or comment.

As one of the principal objects of the American Bible Society is to supply the great districts of the American Continent with well-executed stereotype plates for printing the Bible, the Managers request that Bible Societies, in different parts of the country, would send such information as may enable them to determine in what places the unappropriated plates may be located to the best advantage.

The Managers have commenced a collection of Bibles, especially of the earlier editions, in every language, the successful progress of which must chiefly depend on public liberality.

For the purpose of facilitating the business of the Society, the Board have appointed a Standing Committee of Five Members, who have in charge all the property and effects belonging to the Society, except the funds in the hands of the Treasurer. They are empowered to superintend and direct all the affairs and concerns of the Society, during the recess of the Board of Managers: and for these purposes, to enter into all necessary contracts, to give orders for the delivery of Bibles, and orders on the Treasurer for the payment of all monies. It is made their duty to keep a Book of Minutes, in which are to be regularly entered all their transactions; which book must be produced to the Board of Managers at every meeting.

Among the first measures adopted by the Managers, was to make an official communication to the British and Foreign Bible Society, of the formation of the American Bible Society. The Secretary for Foreign Correspondence, who was on the eve of embarking for Great Britain, was requested, if circumstances would permit, to wait on the Committee of the British and Foreign Bible Society, and respectfully assure the Committee, "that it will ever afford this Society very sincere pleasure to co-operate in those plans of Christian benevolence which have rendered the British and Foreign Bible Society a blessing to the world."

The worthy President of our Society had, however, anticipated

the wishes of the Board ; and, through him, the Committee communicated their satisfaction at the event, and a donation of £500 sterling, which was accepted with suitable acknowledgments to that Society. Since that time, the Committee, with their accustomed and honourable liberality, have presented to the Society a set of the Versions of Scriptures printed by them, and also several sets of their Reports. In doing this, they have anticipated the wish of the Board of Managers, who had forwarded an order for the same.

In consequence of the necessary absence of the Secretary for Foreign Correspondence on account of his health, no correspondence has been opened with other Foreign Societies. The President, however, addressed a letter to the Russian Bible Society, which has been honoured with an answer of congratulation and wishes for our prosperity. A letter has also been received from the Hamburgh and Altona Bible Society, of the same description, soliciting a correspondence with us.

The Managers have thus given a plain narrative of their proceedings, for the information of the Society. It will be readily perceived that their situation was not merely novel, but in the highest degree difficult. They had no experience, and yet the public expected great things. Every part of the machine which they were directed to superintend was new and untried. Its operations, however, have thus far succeeded, and afford conclusive evidence of its capability for far more extensive usefulness to our common country.

The Managers did not feel themselves warranted at first to afford monied aid, or even Bibles, to those Auxiliaries who applied for both. Their plans to be accomplished, they knew would involve them in heavy expense ; and they could not with certainty calculate upon a surplus of funds. Such, however, has been the rapid and increasing augmentation of their means, that they have been induced to afford the following gratuitous supply of Bibles, to Auxiliaries whose wants were great and pressing.

East Tennessee Bible Society, 500 Bibles ; Steuben County (New-York) Bible Society, 100 ; Essex County (New-York) Bible Society, 100 ;

So soon as their present engagements will permit, and the liberality of the American people shall furnish them with the means, they will cheerfully become almoners, in money as well as Bibles, to all such destitute parts, at home and abroad, as may require the one or the other. Thus far they have endeavoured to discharge their duties, not only faithfully but intelligently, so as to ensure the approbation of the Society and the Public.

The Managers cannot conclude their Report, without observing, that the origin, increase, and success of Bible Societies, constitute one of the most remarkable events of the day in which we live. God has been pleased to make the people of Great Britain the instrument of forming, maturing, cherishing, and constantly and substantially aiding, these Societies, not only within her own territories, but throughout the world. Greater honour has never been

conferred upon any people, since the sceptre departed from Judah, and the Lawgiver from between his feet. Not to pay a tribute of respect to them on an occasion like the present, would be ungrateful; and to pay a smaller tribute than this, would discover a criminal disregard to the work of the Lord and the operation of his hands. To honour those whom God honours, is both a Christian privilege and duty. Of the founders and patrons of the British and Foreign Bible Society—a Society pre-eminent in the felicity of its design and the grandeur of its plans—when they are gone down to the grave, posterity will say, in the language of an eminent statesman and orator of antiquity, “Bestowing their lives on the public, they have every one received a praise that will never decay, a sepulchre that will always be most illustrious;—not that in which their bones lie mouldering, but that in which their fame is preserved, to be on every occasion, when honour is the employ of either word or act, eternally remembered.” No glory is comparable to that of doing good to our fellow-men: and of all the various kinds of good that we can do to each other, none is comparable to that which has a respect directly to the benefit of the spiritual estate of mankind. This is to do them good in the life which now is, by securing to them eternal good in the life which is to come. Such is the high and holy aim of Bible Societies in every part of our world, who, following in the track of the illustrious Parent Institution, guided by her experience, and quickened by her example, are depositing the seeds of truth among the nations to whom they have access, with the confident hope that the Lord will cause it to spring up and bear fruit to his own glory, and the salvation of myriads of our fallen race. The word has gone out of His mouth who cannot lie, that in every place incense shall be offered unto his name, and a pure offering; and the zeal of the Lord of Hosts will perform his promise.

[The Treasurer's account &c. in our next.]

A Pastoral Letter from the General Assembly of the Presbyterian Church, in the United States of America, to the Churches under their care.

Very Dear Brethren,

Assembled, by the good Providence of God, as the supreme judicatory of our Church, we are constrained to address you, and to endeavour to impart to you some of those views and feelings to which our counsels have given rise, and which are suggested by the present aspect of the Church and of the world.

From the printed “Narrative of the state of Religion within our bounds,” which accompanies this address, you will learn, that, although we have heard of some facts which are matter of regret and humiliation, “the general aspect of the Church of God has never been more favourable, within our knowledge, than at the present time.” The gradual increase of gospel light; the extension of the blessings of education to all classes and ages; the growing diffusion of missionary zeal and exertions; the rapid multiplication of Bible Societies, and, through their instrumentality, the wonderful spread

of the knowledge of the word of life in languages and countries hitherto strangers to the sacred volume ; the numerous associations for evangelical, benevolent, and humane purposes, which have arisen, and are daily arising, in every part of our bounds ; and, above all, the converting and sanctifying influences of the Holy Spirit, which have been poured out for some time past, and especially during the last year, in many of the Congregations belonging to our communion ; form an assemblage which cannot fail to be in a high degree interesting and animating to the friends of pure and undefiled religion ; an assemblage, which, while it gratifies, for the present, the pious and benevolent heart, must excite the most precious hopes for the future. Such mighty plans of benevolence ; such wonderful combinations ; such a general movement of mankind, in promoting the great cause of human happiness were, surely, never before witnessed ! The days of darkness, we fondly hope, are passing away ; and the period drawing nigh when the angel bearing the trumpet of the everlasting Gospel, shall carry his holy, life-giving message to every kindred, and people, and nation, and tongue.

The General Assembly, standing, as it is their privilege to do, at the confluence of so many streams of information on these great subjects, while they communicate a summary of this information to the churches under their care, desire to accompany it with a word of affectionate exhortation, the object of which is to engage every heart and every hand, in promoting to the utmost of their power the interests of that kingdom, which is *not meat and drink, but righteousness and peace, and joy in the Holy Ghost.*

At such a period, dear brethren, let it be impressed upon the mind of every member of our church, that we are called to humble, diligent, persevering exertion. Much has been done ; but much more remains to be done ;—and much, we hope, will be done by us. Every day makes a demand upon the time, the affections, the prayers, the property, and the influence of the people of God, which it would be ingratitude, cruelty, nay, treachery to repel. Let every one, then, in his place and proportion, endeavour daily to add something to the common amount of effort to *prepare the way of the Lord.* No one can tell how much it may please the sovereign Disposer of events to accomplish by means of the humblest exertions. This, however, we know, that those who are *steadfast, unmoveable, always abounding in the work of the Lord, shall find that their labour is not in vain in the Lord.*

Let the MINISTERS OF THE GOSPEL in our communion be every where found engaged in preaching the truth as it is in Jesus with affectionate zeal. Let them go before their people in every holy example, and in every pious and benevolent exertion. Let it be manifest to all, that they seek *not their own, but the things which are Jesus Christ's.* Surely there never was a time when the watchmen on the walls of Zion were more solemnly bound to give themselves wholly to their work ; or when they had more encouragement to plan and labour for their Master's honour ! Surely there never

was a time, when those whose duty it is to guide the exertions of their fellow men, had more reason to feel their responsibility, and to ask for wisdom and strength from above ! Let ministers take great and comprehensive views of the signs of the times, and the prospects of the Church ! and while they point out the way to those who are willing to be *workers together with God*, let it be seen that it is their *meat and drink* to share in the labours as well as in the rewards of the Redeemer's kingdom.

Let all the MEMBERS OF OUR CHURCHES consider themselves as called upon, in their several stations, to do something—to do much for Christ. Millions of our race are still sunk in ignorance and depravity. Dark and waste places abound, even in our most populous and enlightened neighbourhoods, and still more in the remote portions of our church. In very large districts within the United States there are no Bibles, no Sabbaths, no Sanctuaries, none to show them the way of salvation. Can a single heart be unimpressed, or a single hand idle, while such calls for compassion and exertion abound ? No, brethren, these obligations, we trust, are too tender not to be felt ;—these calls too solemn not to be heard. Be entreated then with one accord, to come forward to the help of the Lord against the mighty. Embrace every opportunity, to the extent of the ability which God has given you, to form, and vigorously to support, missionary associations ; bible societies ; plans for the distribution of religious tracts ; and exertions for extending the benefits of knowledge, and especially of spiritual knowledge, to all ages and classes of persons around you. Exert yourselves, individually, and in combination, to oppose all those degrading and destructive vices over which we have so long had reason to mourn. Endeavour by your example and your influence to discourage the unnecessary use of spirituous liquors ; to promote the sanctification of the Lord's day ; to guard against a criminal conformity to the world ; to promote a general attendance on the means of grace ;—and to advance the great interests of truth, purity, and righteousness, in all manner of conversation.

In these hallowed labours, let none refuse to join. It is among the distinguished glories of the commencement of the nineteenth century, that PIOUS FEMALES are more extensively associated, and more actively useful, in promoting evangelical and benevolent objects, than in any former period of the world.—Let them go on with increasing activity and ardour in these exertions, so worthy of *women professing godliness*, and so useful to mankind. And let them, by precept, as well as by example, train up their daughters in principles and habits so well calculated to elevate the female character, and to enlarge the sum of human happiness.

Let not even LISPING CHILDHOOD, or TENDER YOUTH be idle.—Let every *Bible Class*, every School association, every employment which brings your beloved children together, be made a medium for conveying to their minds that benign impression which shall enlist them on the side of truth and of the church of God, from the earliest dawn of reason. Happy congregations, happy families, in which even *babes and sucklings* shall be taught, as in

times of old, to sing—*Hosanna to Him that cometh in name of the Lord, Hosanna in the highest!*

In a word, let your plans of co-operation in carrying on these works of piety and benevolence embrace every class and every age; and be pursued with growing ardour, until every congregation within our bounds shall be completely organized for exertion to promote the temporal and eternal welfare of men;—until every heart that can lift a prayer to the throne of grace, and every hand that can cast a mite into the treasury of God, shall be fully engaged in this mighty effort of christian charity; until *the desert shall rejoice and blossom as the rose*; until men, under the reign of millennial glory, (we trust not far distant,) shall live together as brethren indeed, having no other wishes than to promote their common happiness, and to glorify their common God.

To these efforts in behalf of the cause of Christ join fervent, united PRAYER. We need not remind you, brethren, that all Zion's blessings come down from her King and Head; and that he *will be inquired of* by his people to do for them that which they need and desire. We are persuaded that all those periods and churches which have been favoured with special revivals of Religion, have been also distinguished by VISIBLE UNION AND CONCERT IN PRAYER.—We entreat you, brethren, to cherish this union and concert. We especially exhort you to pay renewed and more solemn attention to the MONTHLY CONCERT IN PRAYER, recommended by a former Assembly, and so generally and happily observed. Has not the Saviour promised, that if any two of his people agree as touching any thing which they desire, He will grant their request? What blessings, then, may we not hope will be shed down upon the Church, when the thousands of our Israel are found bowing together before the throne of mercy, saying, *for Zion's sake, we will not hold our peace, and Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth!*

Endeavour to maintain a SPIRIT OF HARMONY WITH ALL DENOMINATIONS OF CHRISTIANS. While you *contend earnestly for the faith once delivered to the saints*, and bear a faithful testimony to the Apostolic doctrine and order, which we profess to receive; let no bigotry, or prejudice, no party rancour or offensive crimination, pollute your testimony. Remember that the period is approaching, when all real christians shall see eye to eye; when they shall be united in opinion as well as in affection. Cherish now the sentiments which correspond with this delightful anticipation. *Let all bitterness, and wrath, and evil speaking, be put away from among you with all malice*; and continually look and pray for the happy period when believers of every name shall agree to act together upon the great principles of our common salvation.

Finally, dear brethren, be UNITED AMONG YOURSELVES. If you desire to profit by your spiritual privileges; if you hope to be instrumental in promoting the cause of Christ, or to be honoured with his blessing; cherish harmony of affection, and union of effort.—

Besides the common bonds of christian love which unite the great family of believers, the ministers and members of the Presbyterian Church are cemented by a compact which every honest man cannot fail to appreciate. We mean the "Confession of Faith" of our church. While we believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice, we do also, if we deal faithfully with God and man, sincerely receive and adopt this Confession, as containing the system of doctrine taught in the Holy Scriptures. Let us adhere to this standard with fidelity, and endeavour to transmit to our children, pure and undefiled, a treasure which our fathers at great expense have, under God, bequeathed to us. But while we hold fast the *form of sound words* which we have received, let us guard against indulging a spirit of controversy, than which few things are more unfriendly to the life and power of godliness. It is never necessary to sacrifice charity in order to maintain faith and hope. That differences of opinion acknowledged on all hands to be of the minor class, may and ought to be tolerated among those who agree in great and leading views of Divine truth, is a principle on which the godly have so long and so generally acted, that it seems unnecessary at the present day to seek arguments for its support. Our Fathers, in early periods of the history of our church, had their peculiarities and diversities of opinion: which yet however did not prevent them from loving one another, from cordially acting together, and by their united prayers and exertions, transmitting to us a goodly inheritance. Let us emulate their moderation and forbearance, and we may hope to be favoured with more than their success.

The great adversary will, no doubt, be disposed to sow the seeds of discord and division among you. But resist him in this, as well as in all his other insidious efforts. Surely those who can come together on the great principles of our public Standards, however they may differ on non-essential points, ought not to separate, or to indulge bitterness or prejudice against each other. Dear brethren, *let there be no divisions among you;—but be perfectly joined together in the same mind, and in the same judgment. Follow the things which make for peace, and the things whereby ye may edify one another. Behold how good, and how pleasant it is for brethren to dwell together in unity! Brethren, farewell, love one another, for love is of God, and every one that loveth is born of God, and knoweth God. Be of one mind; live in peace, and the God of love and of peace shall be with you. AMEN!*

Signed by order of the General Assembly,
JONAS COE, Moderator.

Extract of a letter from MRS. JUDSON, dated RANGOON, May 10, 1816, to a Lady in Beverly, (Massachusetts.)

My dear Mrs. Lovett,

THE sun of another holy Sabbath has arisen upon us, and though no chiming of bells has called us to the house of God,

yet we, two in number, have bowed the knee to our father in heaven, have invoked his holy name, have offered him our feeble praise have meditated on his sacred word, and commemorated the dying love of a Saviour to a perishing world. Inestimable privileges! not denied even in a land where the prince of darkness reigns!

Since worship, I have stolen away to a much loved spot, where I love to sit and pay the tribute of affection to my lost darling child. It is a little enclosure of mango trees, in the centre of which is erected a small bamboo house on a rising spot of ground, which looks down on the new-made grave of our infant boy. Here I now sit; and though all nature around wears a most romantic, delightful appearance, yet my heart is sad, and my tears frequently stop my pen. You, my dear Mrs. Lovett, who are a mother, may guess my feelings; but if you have never lost a first born, an only son, you cannot know my pain. Had you even buried your little boy, you are in a christian country, surrounded by friends and relatives who could soothe your anguish, and direct your attention to other objects. But behold us solitary and alone, with this one single source of recreation! Yet this is denied us, this must be removed, to show us that we need no other source of enjoyment but God himself. Do not think, though I thus write, that I repine at the dealings of Providence, or would wish them to be otherwise than they are. No: "though he slay me, I will trust in him," is the language I would adopt. Though I say with the prophet, "Behold and see if there be any sorrow like unto my sorrow," yet I would also say with him, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." God is the same when he afflicts, as when he is merciful. Just as worthy of our entire trust and confidence now, as he was when he intrusted us with the *precious little gift*. There is a bright side even in this heavy affliction. Our little Roger is not lost. The little bud which began to open into a beautiful flower, is now rapidly expanding in a more propitious clime, and reared by a more unerring hand. He is now, I doubt not, in the immediate presence of that Saviour of whom he was ignorant in this world, and

"Adores the grace that brought him there,
Without a wish, without a care;
That wash'd his soul in Calvary's stream,
That shortened life's distressing dream:
Short pain, short grief, dear babe, was thine,
Now joys eternal and divine!"

Who would not, from motives of gratitude, love a Being who has made such provision for a perishing world! who can, on account of the merits of the Redeemer, consistently with his own perfections, raise polluted sinners from the lowest state of degradation, and make them fit for the enjoyment of himself. "They who know thy name, will put their trust in thee."

June 14. I have just been reading over your kind, affectionate letter, for which I sincerely thank you. I should have answered

it before, but multiplicity of business prevented. You ask, my dear Mrs. Lovett, "Is not the mission attended with more difficulties and dangers than you anticipated?" I answer, Perhaps they are of a different kind from what I formerly imagined. As it respects real personal suffering, I have never realized more than I anticipated; or rather, I have felt a greater support under trials than I expected. But the almost insurmountable difficulty of acquiring a foreign language and of communicating religious knowledge to the dark mind of a heathen, cannot be known by any but those who make the trial. In a short time one can get enough of a language for common use. But to think, to reason, and to get hold of the little connections and idiom of a language entirely different from one's native tongue, is quite another thing. Then, after the language is in a tolerable degree acquired, new terms must be invented to give them right ideas of a being of whom they are entirely ignorant. But the difficulties do not stop here. The mind in its native state is slow to receive new ideas. Very little can be received at a time, and that little constantly repeated, or it is soon obliterated. But even when truth is received and retained, if it is received with the notion that self has no concern in it, it has no effect. O how utterly impossible it is that these Burmans can be converted by any other than the power of God. This is our only hope; this alone keeps us from discouragement and despair, and will continue to encourage us, so long as we have such examples of distinguishing power and grace before us as the conversion of the Otaheiteans. The conversion of a nation wholly idolatrous is not the work of a day or year. Though it is infinitely easy for God to effect it even in so short a time; yet he has not seen fit thus to operate, nor have we any reason to hope that he will vary so far from his usual method of operation. The Scriptures must be translated, Tracts circulated, Schools established, and a spirit of inquiry excited, before we can hope to see any essential alterations. The natives must have time to examine the effects of a new religion by observing the conduct of the missionaries, before they will be willing to renounce their old. Alas, what can one single missionary do in a country where thousands are needed! And yet, should a host of missionaries arrive, it might at once destroy this little beginning, by exciting the suspicions of the natives (naturally jealous) and occasion a total banishment of every missionary. Thus we are compelled to see the miseries of this people, groping in thick darkness, without being able to relieve them; and knowing also it must be some time before any thing can be effected. But, my dear Mrs. Lovett, we are not idle; we feel we have but one object on earth, and we make every thing bend to this. Mr. Judson has completed a tract, (a summary of the Christian religion) and a grammar in the Burman language, which are now ready for printing. He had also got some way in the translation of the Scriptures, when he was taken with a violent pain in his head and eyes, which obliged him to lay by his studies of every kind.—

Sometimes I read to him in Burman, and sometimes his teacher attends him; but even this so much affects his head, that he can bear it but a little while at a time. This we consider a heavy affliction. We are seriously contemplating a voyage to Bengal, hoping that the sea air, or some medical advice, of which we are here deprived, may be beneficial, and restore him to health. But we are not determined. We dread another voyage to sea, as well as the loss of time, which will be a natural consequence of going. I must now finish this long letter, requesting you will follow my example in its length. Remember us affectionately to Capt. Lovett and all our Beverly friends. That we may meet in heaven and spend an eternity together, is the sincere prayer of

Your affectionate

NANCY JUDSON.

CHILLICOTHE SABBATH SCHOOLS.

There is a prospect of forming Sabbath Schools in every part of this town. A number have already been formed and are open for the reception of additional scholars. One has been established and is conducted by a number of ladies, in which female adults are instructed. One has been opened for the education of male adults, and another for the instruction of people of colour. A Sabbath School is also taught in the Lancasterian School room. Four other schools, at suitable distances from each other, have been opened for the instruction of children, and two or three more are needed, particularly in the upper end of the town. Into the schools intended for the improvement of children, male and female scholars have been indiscriminately admitted. But it is sincerely hoped and confidently expected, that the piety and philanthropy of a number of ladies in this place will dispose them to institute schools for the instruction of female scholars. A number of young men have embarked, with laudable zeal and activity, in the cause of Sabbath Schools; and though this work will be found arduous, and attended with various difficulties, we trust it will be prosecuted with vigour and assiduity corresponding to the importance of the undertaking.

[Weekly Recorder.]

ANECDOTE.

A TRADER, having endeavoured to persuade *Shabash*, a converted Indian, that the (Moravian) brethren who were preaching among them were not *privileged teachers*; the Indian replied, "It may be so, but I know what they have told me, and what God has wrought within me. Look at my poor countrymen there, lying drunk before your door. Why do you not send privileged teachers to convert them? Four years ago I lived like a beast, and not one of you troubled himself about me. But when the *brethren* came, they preached the Cross of Christ, and I have experienced the power of his blood, so that sin has no longer dominion over me. Such are the teachers we want."